

# **The Old Testament Canon**

## SCRIPTURE CITATIONS

### **TOBIT**

#### **POLYCARP OF SMYRNA**

(around 130 A.D.)

Epistle to the Philippians

When you can do good, defer it not, because “*alms delivers from death.*” (Tob. 4:10) [Polycarp of Smyrna, Epistle to the Philippians 10, ANF v.1]

#### **PSEUDO-CLEMENT OF ROME**

2<sup>nd</sup> Century

First Epistle to James, the Brother of the Lord

In the Old Testament it is written; “What you don’t want done to you, don’t do it to others” (Tob. 4:16). [*Epistola Prima Clementis AD Iacobum Fratrem Domini, PL 130.29A*]

#### **HIPPOLYTUS OF ROME**

(around 200 A.D.)

Scholia on Susanna

When Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both. [Hippolytus of Rome, Exegetical Fragments, Scholia on Susanna verse 55, ANF v.5]

#### **CLEMENT OF ALEXANDRIA**

(around 200 A.D.)

Stromata

Having heard the Scripture which says, “Fasting with prayer is a good thing.” (Tob. 12:8) [Clement of Alexandria, Stromata 6.12 ANF v.2]

## **ORIGEN OF ALEXANDRIA**

(around 220 A.D.)

### **On Principles**

That certain thoughts are suggested to men's hearts either by good or evil angels, is shown both by the angel that accompanied Tobias. [Origen, De Principiis 3.2.4, ANF v.4]

## **CYPRIAN OF CARTHAGE**

(around 249 A.D.)

### **On Morality**

And **Tobit**, after his splendid works, after the many glorious commendations of his mercy, having suffered blindness of the eyes, fearing and blessing God in his adversity, by that very affliction of his body increased in praise. And him also his wife tried to corrupt, saying: 'Where are your acts of clemency? Behold what you are suffering!' But he steadfast and firm in his fear of God and armed for all endurance of suffering by the faith of his religion did not yield in his affliction to the temptations of his weak wife, but deserved more of God through his greater patience. [Cyprian of Carthage, De mortalitate, CSEL 10]

## **DIONYSIUS THE GREAT**

(around 265 A.D.)

### **Epistle 10, Against Germanus**

Since, however, as one says, *it is good to keep close the secret of a king, but it is honorable to reveal the works of God*, I shall come to close quarters with the violence of Germanus." (Tobit 12:7) ([Dionysius the Great, Epistle 10, Against Germanus]

## **BACHIARIUS OF SPAIN**

(around 350 A.D.)

### **On the Restoration of the Fallen**

Didn't the blessed Tobit thus earn the indulgence of heavenly mercy by giving burial to his brothers who had died in captivity? I believe, urging and pressing penitence on those who had lapsed under the domination of a worldly prince. Therefore, let us, too, in accordance with what he deserves, cover his body. [Bachiarius Hispaniae, De reparatione lapsi, PL 20.11.1047C]

## **OPTATUS OF MILEVE**

(around 360 A.D.)

### On the Donatist schism

But I do not know if it came with that fish, which is understood as Christ, which in the recitation of the patriarchal narratives is said to have been caught in the Tigris, whose gall-bladder and liver Tobias took to guard the woman Sara and to bring light to the blindness of Tobit; by the insides of the same fish the demon Asmodeus was driven away from the girl Sara, who is understood as the Church, and blindness was expelled from Tobias. [Optatus of Mileve, De schismate Donatistarum, PL 11.3.2.991A]

### **AMBROSIASTER**

(around 370 A.D.)

#### Questions on the Old and New Testaments

Therefore God's servant holy Tobit was given to us, after the law, as an example, so that we may know how the things we have read are done, and so that, if trials come, we may not desist from the fear of God, and that we may not hope for help from any other source than from him, keeping in mind that it is written, "I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread" (Ps. 36:25). [Ambrosiaster, Questions on the Old and New Testaments INT, Q.119]

### **AMBROSE OF MILAN**

(around 370 A.D.)

#### On Tobit

After reading the prophetic book that is entitled Tobit, although the Scripture has made fully known to us the virtues of the holy prophet, nevertheless I think I should present to you an epitomized account containing an enumeration of his merits and works, in order that what the Scripture has treated more extensively in a historical way we may describe more concisely. [Ambrose of Milan, de Tobia, PL 14.1.759A]

### **JOHN CHRYSOSTOM**

(around 387 A.D.)

#### Concerning Statues, 7

And again; 'Do not do to another what you hate' (Tobit 4:15)

### **PSEUDO-CHRYSOSTOM**

(around 400 A.D.)

#### Unfinished Work on Matthew

God healed Tobit through the angel Raphael, because God does many of his own works through angels. Angels do these kinds of things, God himself seems to do them, because He gives them the command and the power to do them. [Opus imperfectum in Matthaicum, PG 56 v.6 Hom.6]

### **AUGUSTINE OF HIPPO**

(around 400 A.D.)

#### **Sermon on the Blessed Tobit**

The angel, who had been sent to do a kindness for free, immediately rejoiced at the wages they had thought about. Tobit, said he, or Tobias, why are you thinking, rather superfluously, about my wages? Keep what the heavenly Father has granted you. [Augustine of Hippo, Sermon 226.5, on the Blessed Tobit]

### **LEO THE GREAT**

(around 440 A.D.)

#### **Sermon 10**

And hence Tobias also, while instructing his son in the precepts of godliness, says, “Give alms of your substance, and turn not your face from any poor man: so shall it come to pass that the face of God shall not be turned from you.” This virtue makes all virtues profitable; for by its presence it gives life to that very faith. [Leo the Great, Sermon 10.4, NPNF s.2 v.12]

### **PROSPER OF AQUITAINE**

(around 440 A.D.)

#### **On the Calling of All Nations**

That the design of the divine election does not do away with attention to prayer, I shall prove with evidence from one text, omitting all others for the sake of briefness. In the book of Tobit the angel Raphael says to Tobias, the son... [Prosper of Aquitaine, De vocatione omnium gentium, PL 51.2.36.721A]

### **GREGORY THE GREAT**

(around 580 A.D.)

#### **Homilies on the Gospels**

And Raphael is interpreted, as we said, “Medicine of God,” for when he touched the eyes of Tobit to do the work of healing, he dispelled the “night of his blindness.” [Gregory I, Homiliae in Evangelia, Hom. 34, PL 76.9.1251B]

## BEDE OF JARROW

(around 720 A.D.)

### Allegorical interpretation of Tobit

The book of Tobit, on the surface of the text, is beneficial. For it especially promotes a moral life and gives an abundance of examples and teachings. Just as fruit surpasses the leaves, so the allegorical meaning surpasses the historical meaning alone. For it contains the greatest mysteries of the Church. For Tobit signifies the people of Israel, who served God with a true faith and works, while others were dedicated to idolatry. ‘Moreover when all went to the golden calves etc. (Tob. 1:5-6)’. For Jeroboam built the golden calves in order to deceive his subjects, he represents the worshipers of idolatry. [Bede, Allegorica interpretatio in Tobiam PL 91.923C-D]

## JUDITH

### Philo of Alexandria

(around 40 A.D.)

### De Temporibus (On Times)

Note. According to the *Bibliorum Sacrorum cum Glossa Ordinaria*, 6 vols. (Venice, 1603)

Ioakin filius Jesu summi pontifices, Iudith gesta conscripsit, & anniuersariam liberationis memoriam quorannis agendam instituit.	Joachim, son of Jeshua, the high priest, recorded the deeds of Judith, and instituted an annual commemoration of the liberation to be held every year.
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## CLEMENT OF ROME

(probably before 70 A.D.)

### 1st Letter to the Corinthians chapter 55

“The blessed Judith, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to

her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman.”  
(Judith 8:30) [Clement of Rome, 1<sup>st</sup> Letter to the Corinthians, 55, ANF 9]

### **CLEMENT OF ALEXANDRIA**

(around 200 A.D.)

Stromata

By ignorance he means, in my opinion, death. "And he that is near the Lord is full of stripes."

Judith 8.27 [Clement of Alexandria, Stromata 11.7]

### **TERTULLIAN OF CARTHAGE**

(around 220 A.D.)

On Monogamy 17

But upon this (infirmity) will sit in judgment no longer an Isaac, our monogamist father; or a John, a noted voluntary celibate of Christ's; or a Judith, daughter of Merari; or so many other examples of saints.  
[Tertullian of Carthage, On Monogamy, 17. ANF 4]

### **ORIGEN OF ALEXANDRIA**

(185-254 A.D.)

Homily 27 on Numbers

And so, when some such reading from the divine books is recited, in which there seems to be nothing obscure, they gladly receive it, for example, the brief books of Esther, Judith or even Tobit, or the precepts of the book of Wisdom.

### **AMBROSE OF MILAN**

(around 370 A.D.)

Concerning Widows

By the example of Judith is shown that courage is not wanting in widows; her preparation for her visit to Holofernes is dwelt upon, as also her chastity and her wisdom, her sobriety and moderation. Lastly, St. Ambrose, after demonstrating that she was no less brave than prudent, sets forth her modesty after her success. [Ambrose of Milan, Concerning Widows, 7. NPNF 10]

## **AUGUSTINE OF HIPPO**

(354-430 A.D.)

City of God 18.26

During the same time also those things were done which are written in the book of Judith, which, indeed, the Jews are said not to have received into the canon of the Scriptures.

## **BASIL OF CAESAREA**

(329–379 A.D.)

On the Holy Spirit, 19

So as Judith says, "You have thought, and what things you did determine were ready at hand." [Basil of Caesarea, On the Holy Spirit, 19]

## **PSEUDO-CHRYSTOM**

(around 400 A.D.)

Unfinished Work on Matthew

For the most holy Judith, when she had been greatly afflicted for the people, after the solemnity of the three-day fast, having anointed her head and washed her body, so hid the sadness of her internal affliction that she appeared to her enemies to be happy with feigned joy. [Opus imperfectum in Matthaeum, Hom. 10 Bibliorum Sacrorum cum Glossa Ordinaria, 6 vols. (Venice, 1603)]

## **WISDOM**

## **CLEMENT OF ROME**

(probably before 70 A.D.)

1st Letter to the Corinthians

By the word of His might He established all things, and by His word He can overthrow them. "Who shall say unto Him, What hast thou done? or, Who shall resist the power of His strength? When and as He pleases He will do all things, and none of the things determined by Him shall pass away? All things are open before Him, and nothing can be hidden from His counsel. "The heavens declare the glory of God, and the firmament shows His handy-work. Day to day utters speech, and night to night shows knowledge. And there are no words or speeches of which the voices are not heard." (Wisdom 11.21;12; Ps. 19:1-3) [Clement of Rome, 1 Epistle to the Corinthians, 27:5-7]

## **THE MURATORIAN CANON**

(170-200 A.D.)

The Epistle of Jude, indeed, and two belonging to the above-named John--or bearing the name of John--are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honor.

## **HIPPOLYTUS OF ROME**

(around 200 A.D.)

Against the Jews

I produce now the prophecy of Solomon, which speaketh of Christ, and announces clearly and perspicuously things concerning the Jews; and those which not only are befalling them at the present time, but those, too, which shall befall them in the future age, on account of the contumacy and audacity which they exhibited toward the Prince of Life; for the prophet says, "The ungodly said, reasoning with themselves, but not aright," that is, about Christ, "Let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings and words, and upbraideth us with our offending the law, and professeth to have knowledge of God; and he calleth himself the Child of God." (Wisdom 2:12-20) [Hippolytus of Rome, Against the Jews, 8-9]

## **TERTULLIAN OF CARTHAGE**

(around 220 A.D.)

Against the Valentinians

Besides, the face of the Lord is patiently waited for by those who "seek Him in simplicity of heart," as says the very Wisdom--not of Valentinus, but--of Solomon. [Tertullian of Carthage, Against the Valentinians, 2]

## **CYPRIAN OF CARTHAGE**



(around 246-285 A.D.)

Letter 80.6

“And again, **where the sacred Scripture speaks** of the tortures which consecrate God's martyrs, and sanctify them in the very trial of suffering: "And if they have suffered torments in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy of Himself.” (Wisdom 3:4-8) [Cyprian of Carthage, Letter 80.6]

## **ORIGEN OF ALEXANDRIA**

(around 230 A.D.)

First Principles

The **Wisdom of Solomon, a work which is certainly NOT esteemed authoritative by all**. In that book, however, we find written as follows: "For thy almighty hand, that made the world out of shapeless matter, wanted not means to send among them a multitude of bears and fierce lions.” (Wisdom 11:17) [Origen of Alexandria, First Principles, 2.2]

## **DIONYSIUS THE GREAT**

(around 265 A.D.)

To Dionsyius of Rome

He is a Spirit--for says He, 'God is a Spirit' (John 4:24)--fittingly again is Christ called Breath; for 'He,' saith He, '*is the breath of God's power.*'” (Wisdom 7:25) [Dionysius the Great, To Dionsyius of Rome,4]

## **ARCHELAUS OF CARRHAE**

(around 277 AD)

The Acts of the Disputation with the Heresiarch Manes

Archelaus said: By no means; away with such a supposition! "*For God made not death; neither hath He pleasure in the destruction of the living.*" (Wisdom 1:13) [Archelaus of Carrhae, The Acts of the Disputation with the Heresiarch Manes, 29]

## **METHODIUS OF OLYMPUS**

(around 280 A.D.)

## The Banquet of the Ten Virgins Discourse

And those artificers who, to the destruction of men, make images in human form, not perceiving and knowing their own Maker, are **blamed by the Word, which says, in the Book of Wisdom**, a book full of all virtue, "*his heart is ashes, his hope is more vile than earth, and his life of less value than clay; forasmuch as he knew not his Maker, and Him that inspired into him an active soul, and breathed in a living spirit;*" that is, God, the Maker of all men; therefore, also, according to the apostle, He "will have all men to be saved, and to come unto the knowledge of the truth." (Wisdom 15:10, 11; 1 Tim. 2:4) [Methodius of Olympus, The Banquet of the Ten Virgins Discourse 2.7]

## OPTATUS OF MILEVIS

(around 370 A.D.)

### Against the Donatists 4.8

What you have mentioned is found in the prophet Solomon, "The children of adulterers will not reach maturity, and illegitimate plants cannot strike deep roots (Wisdom 3:16)," can also be interpreted literally, because whatever you might mean figuratively is borne out by real adulterers.

## AMBROSIASTER

(around 370 A.D.)

### Questions on the Old and New Testaments

In fact, the elements which were to serve the creation of the world, and which were created simultaneously, appear to us to be devoid of light (Gen. 1:2), that is to say, water, earth, darkness of which the world has been formed, that is, of an invisible or dark matter, as it is said in the book of Wisdom, whose author is Solomon. (Wis. 11:18.) [Ambrosiaster, Questions on the Old and New Testaments 1NT, Q.107]

## AMBROSE OF MILAN

(around 370 A.D.)

### Noah and the Ark

Much more could the foolish man not see the mind of the just. For how could he see, who thought that there was an error of drunkenness, where was the vapor of perfect wisdom and the other virtues? As it is written: For there is a vapor of the power of God (Wis. vii, 25). [Ambrose of Milan, De Noe Et Arca, PL 1.31.118.93]

## JOHN CHRYSOSTOM

(around 387 A.D.)

Homilies on John, 41

Wherefore we must cast out all wickedness from our souls, and never more contrive any deceit; for, saith one, 'To the perverse God sendeth crooked paths; and, *'The holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding.'*" (Proverbs 21.8 and Wisdom 1.5)

### **GREGORY OF NYSSA**

(around 394 A.D.)

On Virginity 16.1

And, as it says in Scripture, "Wisdom cannot enter the soul that does evil." It may, in a word, be truly said that the good spouse cannot come to live with a soul that is irascible or full of malice or that harbors any other similar defect.

### **CHROMATIUS OF AQUILEIA**

AD 407

Tractate on Matthew 41.5

The one who approaches the Lord with an insincere heart is rejected, while the Lord receives the one who approaches with a sincere heart and a well-disposed mind, according to the thought **of Scripture**, "*Seek the Lord with sincerity of heart.*" (Wisdom 1:1)

### **CYRIL OF ALEXANDRIA**

AD 444

Commentary on the Gospel of John 2.1

Evil increased and multiplied among us, and our hearts fell ever lower; sin reigned, and thus, finally, human nature was deprived of the Holy Spirit that had lived in it. "The Holy Spirit of instruction flees from deceit," as it is written, "and he does not dwell in a body enslaved to sin."

### **HYDATIUS OF SPAIN**

(around 450 A.D.)

Chronicle

Likewise there, “That which shall be born of thee shall be holy, he shall be called the Son of God (Luke 1:35).” Concerning the Holy Spirit in Solomon, “For the Holy Spirit of discipline shall flee from falsehood, and shall withdraw himself from thoughts which are without understanding (Wisdom 1:5).” [Hydatius of Spain, Chronicle, PL 74]

### **NICETAS OF AQUILEIA**

(around 460 A.D.)

#### **On the Power of the Holy Spirit**

Of the Holy Spirit, which is equally present everywhere, the Prophet says in the person of the Lord: I am in you, and my Spirit abides in the midst of you (Haggai 2:6). And Solomon says: The Spirit of the Lord has filled the whole earth (Wis 1:7). [Nicetas of Aquileia, De Spiritus sancti potential, PL 52]

### **FULGENTIUS OF RUSPE**

(around 533 A.D.)

#### **On the Incarnation 10**

Yet **Scripture** admonishes us to do so, saying, "*Think of the Lord with uprightness, and seek him with simplicity of heart.*" How can one seek God with simplicity of heart if he makes a distinction in his love for God the Father and God the Son?

### **GREGORY THE GREAT**

(around 590 A.D.)

#### **Morals on Job**

“For in the Holy Scripture the sun is used figuratively, sometimes as the Lord, sometimes as persecution, sometimes as the manifestation of a clear vision of any matter, and sometimes as the intelligence of the wise. For the Lord is figured by the sun, as is seen in the Book of Wisdom, which all the wicked, having known their damnation, will say on the last day of judgment: ‘We have erred from the way of truth, and the light of righteousness has not shone upon us, and the sun has not risen upon us.’” (Wisdom 5.6) [Gregory the Great, Morals on Job, 34.25.14]

## **SIRACH (Ecclesiasticus)**

### **THE DIDACHE**

(around 140 A.D.)

'Be just in your judgement':[Deut 1:16,17 Prov 31:9] make no distinction between man and man when correcting transgressions. Do not waver in your decision. 'Do not be one that opens his hands to receive, but shuts them when it comes to giving' [Sirach 4:31]

### **CLEMENT OF ALEXANDRIA**

(around 200 A.D.)

The Instructor

At this stage some rise up, saying that the Lord, by reason of the rod, and threatening, and fear, is not good; misapprehending, as appears, the Scripture which says, "And he that fears the Lord will turn to his heart"; (Sirach 21:7) and most of all, oblivious of His love, in that for us He became man. [Clement of Alexandria, The Instructor, 1.8]

### **ORIGEN OF ALEXANDRIA**

(around 230 A.D.)

Against Celsus

But he ought to know that those who wish to live **according to the teaching of Sacred Scripture understand the saying**, '*The knowledge of the unwise is as talk without sense*,' (Sirach 21:18) and have learnt 'to be ready always to give an answer to everyone that asks us a reason for the hope that is in us.' [1 Pt. 3:15] [Origen of Alexandria, Contra Celsum, 7.12]

### **DIONYSIUS THE GREAT**

(around 265 A.D.)

On Nature

But listen to the divine oracles: '*The works of the Lord are in judgment; from the beginning, and from His making of them, He disposed the parts thereof. He garnished His works for ever, and their principles unto their generations.*'" (Sirach 16:24-25) [Dionysius the Great, On Nature, 3]

### **METHIDIUS OF OLYMPUS**

(around 280 A.D.)

### Extracts from the Work on Things Created

Therefore, all the days from our time to that which was in the beginning, in which God created the heaven and the earth, are computed to be thirteen days; before which God, because he had as yet created nothing according to their folly, is stripped of His name of Father and Almighty. But if there are thirteen days in the sight of God from the creation of the world, how can Wisdom say, in the Book of the Son of Sirach: "Who can number the sand of the sea, and the drops of rain, and the days of eternity? " This is what Origen says seriously, and mark how he trifles. [Methodius of Olympus, Extracts from the Work on Things Created, 9]

### CYPRIAN OF CARTHAGE

(around 246-285 A.D.)

#### Letter 5.2

For there remains more than what is yet seen to be accomplished, **since it is written "Praise not any man before his death;"** and again, "Be thou faithful unto death, and I will give thee a crown of life." (quoting Sirach 11:30 and Revelation 2:10) [Cyprian of Carthage, Letter 5.2]

### LACTANTIUS

(around 310 A.D.)

#### Institutions

Solomon also shows that it is the Word of God, and no other, by whose hands these works of the world were made. 'I,' He says, 'came forth out of the mouth of the Most High before all creatures: I caused the light that fails not to arise in the heavens, and covered the whole earth with a cloud. I have dwelt in the height, and my throne is in the pillar of the cloud.' (Sirach 24:3-5) [Lactantius, Institutions, 4:8]

### AMBROSE OF MILAN

(around 370 A.D.)

#### Noah and the Ark

For some of the senses are the senses of men. And therefore he says: When you come to the council of the elders, shut your mouth (Eccl. 33:13). And elsewhere he has the sentence: For you must learn before you can speak. (Ibid., 18,19) [Ambrose of Milan, De Noe Et Arca, PL 1.31.118.93]

## **OECUMENIUS**

(6<sup>th</sup> Century)

### **Commentary on the Epistle of James**

For these are indeed a strong bond, and an increase of charity and compunction. Hence it is also said: "Son, if you come to serve God, prepare your soul for temptation." (Sirach 2:1)

## **GREGORY THE GREAT**

(around 590 A.D.)

### **Morals on Job**

So how do those who are allowed to continue here for a longer time, and more happily, than the just, perish at a breath from God? Of them it is said again through the psalmist, "They are not among the labors of men and they are not punished with men." So Jeremiah says, "Wherefore does the way of the impious prosper?" Because, as it is written: "The Lord is patient in repaying:" often he tolerates for a long time those whom he damns forever, but sometimes he strikes hastily, when he hurries to console the weakness of the innocent. (Sirach 5.4) [Gregory the Great, Morals on Job, 5.35]

## **Maccabees**

## **HIPPOLYTUS OF ROME**

(around 200 A.D.)

### **Commentary on Daniel**

But they said, 'We will not come forth: neither will we do the king's commandment; we will die in our innocence: and he slew of them a thousand souls.' [1 Macc. 2:33] The things, therefore, which were spoken to the blessed Daniel are fulfilled: 'And my servants shall be afflicted, and shall fall by famine, and by sword, and by captivity.' [Dan. 11:33] Daniel, however, adds: 'And they shall be hope with a little help.' For at that time Matthias arose, and Judas Maccabaeus, and helped them, and delivered them from the hand of the Greeks. [Hippolytus of Rome, Commentary on Daniel, 2.23]

## TERTULLIAN OF CARTHAGE

(around 220 A.D.)

### Against Hermogenese

For what is made from nothing, by the very fact that it is not shown to have been made from anything, is manifestly made from nothing.... Thus, if God could not have made all things from nothing, and if Scripture had not added that he made them from nothing (2 Macc. 7.28); he should have declared that he made them from matter in every way, if he had also made them from matter, because that had to be understood as a whole, even if it were not signified; but that is in doubt, unless it were signified. [Tertullian of Carthage, Against Hermogenese, 21]

## CYPRIAN OF CARTHAGE

(around 246-285 A.D.)

### Letter 54.3

Since **Holy Scripture meets and warns us, saying**, "But he who presumes and is haughty, the man who boasts of himself, who hath enlarged his soul as hell, shall accomplish nothing." And again: "*And fear not the words of a sinful man, for his glory shall be dung and worms. Today he is lifted up, and tomorrow he shall not be found, because he is turned into his earth, and his thought shall perish.*" And again: "I have seen the wicked exalted, and raised above the cedars of Libanus: I went by, and, lo, he was not; yea, I sought him, and his place was not found." (Hab. 2:5; **1 Mac. 2:62, 63** and. Ps.38:35, 36) [Cyprian of Carthage, Letter 54.3]

### Three Books Against the Jews, Book 3.4

In the Gospel according to John: "No one can receive anything, except it were given him from heaven." Also in the first Epistle of Paul to the Corinthians: "For what hast thou that thou hast not received? But if thou hast received it, why boastest thou, as if thou hadst not received it?" Also in the first of Kings: "Boast not, neither speak lofty things, and let not great speeches proceed out of your mouth, for the Lord is a God of knowledge. "Also in the same place: "The bow of the mighty men has been made weak, and the weak are girt about with strength. "Of this same thing in the **Maccabees**: "*It is just to be subjected to God, and that a mortal should not think things equal to God.*" Also in the same place: "*And fear not the words of a man that is a sinner, because his glory shall be filth and worms. Today he shall be lifted up, and tomorrow he shall not be found; because he is turned into his earth, and his thought has perished.*" (John 3:27; 1 Corinthians 6:7; 1 Samuel 2:3-4; 1 Samuel 2:3-4; **2 Maccabees 9:12**; 1 Maccabess 2,62-63) [Cyprian of Carthage, Against the Jews, Book 3.4]



## **GREGORY THE GREAT**

(around 590 A.D.)

Morals on Job

“We shall not act rashly, if we accept a testimony of books, which, although **not canonical**, have been published for the edification of the Church.” (1 Macc. 6.46) [Gregory the Great, *Morals on Job*, 19.21]

## **LISTS OF THE OT CANON**

### **MELITO OF SARDIS**

(about 170 A.D.)

Eusebius, *Ecclesiastical History* iv. 26

These are their names: Of Moses five, Genesis, Exodus, Numbers, Leviticus, Deuteronomy; Joshua the son of Nun, Judges, Ruth, four of Kingdoms, (1-2 Samuel and 1-2 Kings) two of Chronicles, the Psalms of David, Solomon's Proverbs or Wisdom, 2 Ecclesiastes, Song of Songs, Job; of the Prophets: Isaiah, Jeremiah (probably Lamentations), the Twelve (Minor Prophets) in one book, Daniel, Ezekiel, Esdras. (Ezra and Nehemiah) From which also I have made the extracts, dividing them into six books." Such are the words of Melito.

### **ORIGEN OF ALEXANDRIA**

(about 240 A.D.)

Eusebius in his *Ecclesiastical History*, vi. 25

When expounding the first Psalm he gives a catalog of the Sacred Scriptures of the Old Testament as follows: "It should be stated that the canonical books, as the Hebrews have handed them down, are twenty-two, corresponding with the number of their letters." Farther on he says: "The twenty-two books of the Hebrews are the following: That which is called by us Genesis, but by the Hebrews...; Exodus...; Leviticus

...; Numbers...; Deuteronomy...; Joshua the son of Nun, Judges and Ruth... the first and second of Kings...; the third and fourth of Kings in one...; of the Chronicles, the first and second in one...; Esdras, first and second (Ezra and Nehemiah)...; the book of Psalms...; the Proverbs of Solomon...; Ecclesiastes...; the Song of Songs (not, as some suppose, Songs of Songs)...; Isaiah...; Jeremiah, with Lamentations and the Epistle (**Epistle of Jeremiah**) in one, Jeremiah; Daniel...; Ezekiel...; Job..., Esther...; And outside of these there are the Maccabees, which are entitled Sarbeth Sabanaiel." 3 He gives these in the above-mentioned work.

(Note: Origen did include the book of Wisdom and Judith into his Hexapla)

### **APHRAHAT THE PERSIAN**

(280–345 A.D.)

In citing the Old Testament, he shows himself acquainted with nearly all the Books of the Jewish Canon, and with some, but not all, of the Deuterocanonical books commonly called Apocrypha—with Tobit, Ecclesiasticus (Sirach) (and perhaps Wisdom), and Maccabees, but not Judith, Susanna, Bel and the Dragon, or Baruch.

### **CYRIL OF JERUSALEM**

(About 350 A.D.)

Catechetical Lectures, iv. 33-37

Of these, read the twenty-two books, but have nothing to do with the apocryphal writings. Study earnestly these only which we read openly in the Church. Far wiser and more pious than yourself were the Apostles, and the bishops of old time, the protectors of the Church who handed down these books. Being therefore a child of the Church, do not transgress upon its decrees. And of the Old Testament, as we have said, study the twenty-two books, which, if you are desirous of learning, strive to remember by name, as I recite them. For of the Law the books of Moses are the first five, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. And next, Joshua the son of Nave, and the book of Judges, including Ruth, counted as seventh. And of the other historical books, the first and second books of the Kings (1-2 Samuel) are among the Hebrews one book; also the third and fourth (1-2 Kings) one book. And in like manner, the first and second of Chronicles are with them one book; and the first and second of Esdras (Ezra and Nehemiah) are counted one. Esther is the twelfth book; and these are the Historical writings. But those which are written as Poetic are five, Job, and the book of Psalms, and Proverbs, and Ecclesiastes, and the Song of Songs, which is the seventeenth book. And after these come the five Prophetic books: of the Twelve (Minor) Prophets one book, of Isaiah one, of Jeremiah one, including **Baruch** and Lamentations and the Epistle (**Epistle of Jeremiah**); then Ezekiel, and the Book of Daniel, the twenty-second of the Old Testament.

(Note. Cyril also left out the book of Revelation from the NT)

## HILARY OF POITIERS

(About 360 A.D.)

### Expositions of the Psalms

The reason for reckoning twenty-two books of the Old Testament is that this corresponds with the number of the [Hebrew] letters. They are counted thus according to old tradition: the books of Moses are five, Joshua son of Nun the sixth, Judges and Ruth the seventh, first and second Kings (1-2 Samuel) the eighth, third and fourth [Kings] (1-2 Kings) the ninth, the two of Chronicles make ten, the words of the days of Ezra the eleventh, (Ezra and Nehemiah counted as one) the book of Psalms twelfth, of Solomon the Proverbs, Ecclesiastes, and Song of Songs are thirteenth, fourteenth, and fifteenth, the Twelve Prophets sixteenth, then Isaiah and Jeremiah (with Lamentations and the Epistle) (**Epistle of Jeremiah**) and Daniel and Ezekiel and Job and Esther complete the number of the books at twenty-two. To this some add Tobit and Judith to make twenty-four books, according to the number of the Greek letters, which is the language used among Hebrews and Greeks gathered in Rome.

## THE CHELTENHAM OR MOMMSEN LIST

(about 360 A.D.)

This list of canonical books, called by some the Cheltenham list and by others the Mommsen List, is a list of the books of the Bible first discovered by Theodor Mommsen in a Latin manuscript in a private library at Cheltenham, England. Afterwards another copy of this same list was found in a manuscript in the library at St. Gall. The manuscripts themselves, which consist of extracts from various works, were apparently copied during the ninth and tenth centuries, but chronological notes in the manuscripts (along with other internal evidence) indicate that the material copied in them derives from the middle of the fourth century.

All books of the Jewish canon are included except Ezra. What books were included with Jeremiah is unclear. The list also includes **1-2 Maccabees**, **Tobit**, and **Judith**. The books of Solomon are not named individually, but the calculation of the lines, if accurate, indicates the list included more than the three books of Solomon of the Jewish canon (Proverbs, Ecclesiastes, Song of Songs). Perhaps the Wisdom of Solomon and Sirach were included.

## COUNCIL OF LAODICEA

(about 363 A.D.)

It is proper to recognize as many books as these: of the Old Testament, 1. the Genesis of the world; 2. the Exodus from Egypt; 3. Leviticus; 4. Numbers; 5. Deuteronomy; 6. Joshua the son of Nun; 7. Judges and Ruth; 8. Esther; 9. First and Second Kings [i.e. First and Second Samuel]; 10. Third and Fourth Kings [i.e. First and Second Kings]; 11. First and Second Chronicles; 12. First and Second Ezra [i.e. Ezra and

Nehemiah]; 13. the book of one hundred and fifty Psalms; 14. the Proverbs of Solomon; 15. Ecclesiastes; 16. Song of Songs; 17. Job; 18. the Twelve [minor] Prophets; 19. Isaiah; 20. Jeremiah and **Baruch**, Lamentations and the **Epistle [of Jeremiah]**; 21. Ezekiel; 22. Daniel.

(Note, this council omitted the book of Revelation from the NT)

## **ATHANASIUS OF ALEXANDRIA**

(about 367 A.D.)

### **Thirty-Ninth Festal Epistle**

There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis, then Exodus, next Leviticus, after that Numbers, and then Deuteronomy. Following these there is Joshua the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second (1-2 Samuel) being reckoned as one book, and so likewise the third and fourth (1-2 Kings) as one book. And again, the first and second of the Chronicles are reckoned as one book. Again Ezra, the first and second (Ezra and Nehemiah) are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes, and the Song of Songs. Job follows, then the Prophets, the Twelve [minor prophets] being reckoned as one book. Then Isaiah, one book, then Jeremiah with **Baruch**, Lamentations and the **Epistle (Epistle of Jeremiah)**, one book; afterwards Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.

## **GREGORY OF NAZIANZUS**

(about 380 A.D.)

### **Concerning the Genuine Books of Divinely Inspired Scripture**

First there is Genesis, then Exodus, Leviticus too. Then Numbers, and the Second Law. Then Joshua and Judges. Ruth is eighth. The ninth and tenth books [are] the acts of Kings, and [the eleventh is] Chronicles. Last you have Ezra. The poetic books are five: Job being first, then [the Psalms of] David; and three of Solomon, Ecclesiastes, Canticles and Proverbs. And similarly five of prophetic inspiration. There are the Twelve written in one book: Hosea and Amos, and Micah the third; then Joel, and Jonah, Obadiah, Nahum also, and Habakkuk, and Zephaniah, Haggai, then Zechariah, and Malachi. All these are one. The second is of Isaiah. Then the one called as an infant, Jeremiah, Then Ezekiel, and the gift of Daniel. I count therefore, twenty-two of the ancient books, corresponding to the number of the Hebrew letters.

(Note. He omits Esther and the book of Revelation)

## **AMPHILOCHIUS OF ICONIUM**

(around 380 A.D.)

Iambics for Seleucus

The Pentateuch contains Genesis, then Exodus, Leviticus, which is the middle book, after that Numbers and finally Deuteronomy. To these add Joshua and Judges; after these Ruth and the four books of Kings (1-2 Samuel and 1-2 Kings), Paralipomenon (1-2 Chronicles) equal to one book; following these first and second Esdras (Ezra and Nehemiah). Next I will recall to you five books: the book of Job, crowned by the struggles of various calamities; also the book of Psalms, the musical remedy of the soul; the three books of the Wisdom of Solomon, Proverbs and Ecclesiastes, and the Song of Songs. I add to these the twelve prophets, first Hosea, then Amos, and after that Michah, Joel, Obadiah, and Jonah, the type of the three days of the Passion, after these Nahum, Habakkuk, then the ninth Zephaniah, Haggai and Zachariah and the angel with two names, Malachi. After these, know the other prophets thus far to be four: the great and fearless Isaiah, Jeremiah, inclined to mercy, and the mystic Ezekiel, and Daniel, most wise in the happenings of the Last Things, and some add Esther to these.

## COUNCIL OF ROME

(382 AD.)

The order of the Old Testament begins here: Genesis, one book; Exodus, one book; Leviticus, one book; Numbers, one book; Deuteronomy, one book; Joshua [Son of] Nave, one book; Judges, one book; Ruth, one book; Kings, four books [ie., 1 and 2 Samuel and 1 and 2 Kings]; Paralipomenon [Chronicles], two books; Psalms, one book; Solomon, three books: Proverbs, one book; Ecclesiastes, one book; Canticle of Canticles, one book; likewise **Wisdom**, one book; **Ecclesiasticus [Sirach]**, one book. Likewise the order of the Prophets. Isaias one book, Jeremias one book,...Lamentations, Ezechiel one book, Daniel one book, Osee ... Nahum ... Habacuc ... Sophonias ... Aggeus ... Zacharias ... Malachias ... Likewise the order of the historical [books]: Job, one book; **Tobit**, one book; Esdras, two books [Ezra and Nehemiah]; Esther, one book; **Judith**, one book; **Maccabees**, two books.

## AUGUSTINE OF HIPPO

(around 397 A.D.)

On Christian Doctrine, 2.8

Now the whole canon of Scripture on which we say this judgment is to be exercised, is contained in the following books:— Five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one book of Joshua the Son of Nun; one of Judges; one short book called Ruth, which seems rather to belong to the beginning of Kings; next, four books of Kings (1-2 Samuel and 1-2 Kings), and two of Chronicles — these last not following one another, but running parallel, so to speak, and going over the same ground. The books now mentioned are history, which contains a connected narrative of the times, and follows the order of the events. There are other books which seem to follow no regular order, and are connected neither with the order of the preceding books nor with one another, such as Job, and **Tobit**, and Esther, and **Judith**, and the two books of **Maccabees**, and the two of Ezra, which last look more like a sequel to the continuous regular history which terminates with the books of Kings and Chronicles. Next are the Prophets, in which there is one book of the Psalms of David; and three books of Solomon, namely, Proverbs, Song of Songs, and Ecclesiastes. For two books, one called **Wisdom** and the other **Ecclesiasticus**, are ascribed to Solomon from a certain resemblance of style, but the most likely opinion is that they were written by Jesus the son of Sirach. Still they are to be reckoned among the prophetical books, since they have attained recognition as being authoritative. The remainder are the books which are strictly called the Prophets: twelve separate books of the prophets which are connected with one another, and having never been disjoined, are reckoned as one book; the names of these prophets are as follows:— Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; then there are the four greater prophets, Isaiah, Jeremiah, Daniel, Ezekiel. The authority of the Old Testament is contained within the limits of these forty-four books.

## JUNILLUS AFRICANUS

(around 541 A.D.)

### Regular Institutes of Divine Law (Preface)

D. In which books is divine **history** contained? M. In seventeen: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Kings (four books (1-2 Samuel and 1-2 Kings) according to us, two according to the Hebrews), the four Gospels--according to Matthew, according to Mark, according to Luke, according to John --, the Acts of the Apostles. D. Do no other books belong to divine history? M. Many people add two books of Paralipomena (1-2 Chronicles), Job, Tobit, Ezra (Nehemiah), Judith, Esther, two books of Maccabees. D. Why are these books not current among the canonical Scriptures? M. Because among the Hebrews, too, they used to be excluded with regard to this distinction, just as Jerome and the others testify...

D. In which books is **prophecy** taken up? M. In seventeen: the book of 150 Psalms, Hosea, Isaiah, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi. But there is still doubt among the Easterners about John's Revelation...

D. Which kind is the **proverbial**? M. A certain figurative manner of speaking, saying one thing, meaning another, and giving advice in present time.

[2] D. In which books is this kind received? M. In two, Solomon's book of Proverbs and the book of Jesus, grandson of Sirach. D. Is no other book put under this kind? M. Certain people add the so-called book of Wisdom and the Song of Songs...

D. Which books belong to **plain** teaching? M. Seventeen canonical ones, i.e., Ecclesiastes, one book, the Letters of Paul the Apostle: one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, one to the Hebrews, Blessed Peter's first Letter to the Gentiles, and Blessed John's first Letter. D. Do no other books belong to plain teaching? M. Very many add five others which are named the Canonical Letters of the Apostles, i.e., of James, Peter's second, one of Jude, two of John.

### **8. Concerning the writers of the divine books.**

D. By what method do we recognize the writers of the divine books? M. In three ways: either from titles and prefaces, as the prophetic books and the letters of the apostle, or from titles only, as the evangelists, or from the tradition of the ancients, as Moses is traditionally said to have written the first five books of history, although the title does not say this, nor does he report, "The Lord said to me," but as if about another, "The Lord said to Moses" (Ex 4:19). Similarly, too, the book of Joshua is traditionally said to have been written by him from whom it is named. And Samuel is held to have written the first book of Kings.

[2] Furthermore, it should be realized that the authors of certain books are completely unknown, such as the book of Judges, and Ruth, and the three last books of Kings, and other similar works; and therefore it should be believed that this has been divinely disposed, in order that other divine books also, not by the merit of the authors, but by the grace of the Holy Spirit, may be perceived to have reached so great a pinnacle of authority.<sup>1</sup>

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#### Sources

1 <https://faculty.georgetown.edu/jod/texts/junillus.trans.html>



James writes this to those who were scattered from the twelve tribes, and believed in our Lord Jesus Christ.